AUTHENTICITY

OF THE HOLY QURAN

Holy Qur`an Resource Paper 2

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Bismillahir Rahmanir Rahim

AUTHENTICITY OF THE QURAN

CONTENTS:

Introduction

Who is the author of the Quran? Whatever the arguments of the non-believer critics, the Quran states explicitly:

تَنْزِيْلُ الْكِتٰبِ لاَ رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ۔ اَمْ يَقُوْلُوْنَ
افْتَرٰيهُ، بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ ......۔

"(This is) revelation of the book in which there is no doubt, from the Lord of the worlds. Or do they say he has forged it? Nay it is the truth from the Lord."

(32:2-3)

From the time of its revelation till today, people have tried to cast doubts about the Divinity of the Holy Quran, and have tried to argue in vain that the author of the Quran is Prophet Muhammad himself; but they have not succeeded because of its inherent truth.

Our study of the Qur'an acquaints us with a distinguishing characteristic of this holy book. This distinguishing characteristic is the absolute authenticity of its source. That is, without the slightest need of any comparison between the oldest manuscripts, it is evident that what we recite as the verses of the Holy Qur'an, are exactly the same words presented before the world by the Almighty Allah (swt) through His messenger Muhammad ibn Abdallah (saww).

In another words, the distinguished feature of the

Qur'an is the quality of its contents: its teachings are genuinely original and have not been adopted or plagiarized. Its teachings have been delivered to the Prophet from a world that transcends his thought and mind. The Prophet (saww) was only a recipient of this revelation and message. As Allah says:

......وَالرّٰسِخُوْنَ فِى الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ كُلٌّ مِّنْ عِنْدِ رَبِّنَا۔

". . . and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord."

(3 :7)

This paper attempts to present several logical arguments, textual analysis, historical evidence and scientific data to prove that the 'Source of Quran is God', in a simple way for Madrassa teachers to use as a Resource paper in the subject.

Due to magnitude of the subject matter, this paper will limit itself to one angle of discussion only: simple and straight forward evidences to prove the "Authenticity of the Quran as a Word of God". However, separate study paper will be required to discuss and make critical review and refutation of : "Authorship theories on the source of Quran as forwarded by the unbelievers", as the biased unbelievers have forwarded several baseless theories on the authorship of Quran, which require a detailed critique.

Similarly, altogether separate study papers are needed on the following themes:

- Evidences on the

  "Originality and Genuineness of the Quran"

  i.e. Quran has remained immune against any type of interpolation or transfiguration in its text and even its arrangement, contrary to other revealed books.
- A study on

  "Comparison between Quran and the other revealed books".
- A paper on

  "Process of Revelation, Compilation and Preservation of Quran".

Evidences on the Authenticity of the Quran:

As the opponents want us to believe, the Holy Quran is not the product of the holy Prophet's speculation and thinking, rather it is a revealed book in which every word is the word of the Almighty that was communicated to the Prophet through the process of revelation. While historical testimony in this regard is unquestionable, the Quran emphasizes it further with a view of showing the opponents of Islam that what came out from the sacred lips of the Prophet was a divine revelation:

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ۔ اَمْ يَقُوْلُوْنَ
افْتَرٰيهُ، بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ ......۔

"(This is) the revelation of the book in which there is

no doubt, from the Lord of the worlds. Will they say: 'He has forged it!' Nay, it is the Truth from the Lord...".

(32:2-3)

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ، وَ الْمَلٰٓئِكَةُ
يَشْهَدُوْنَ، وَ كَفٰى بِاللّٰهِ شَهِيْدًا۔

"But Allah bears witness that what He has revealed to you (O Muhammad), He has revealed from His own knowledge, and the angels bear witness (to it), but sufficient is Allah for witness".

(4:166).

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا
لَّارْتَابَ الْمُبْطِلُوْنَ۔

"And you (O Muhammad) did not recite any book before this, nor you were able to transcribe one with your right hand. In that case, indeed those who talk vanity could have doubted."

(29:48).

Following are some evidences and arguments in brief, to prove the authenticity of the Holy Quran as the word of Allah (swt):

1. The Exclusive Eloquence of the Quran:

The Prophet of Islam began conveying his heavenly messages in the midst of society where people's minds revolved exclusively around eloquent speech and the composition of beautiful and attractive poetry and literary excellence. Under these conditions, God equipped His prophet with a weapon, the Quran, that apparently belonged to the same category as the literary works of the age but possessed unique and astonishing characteristics that were beyond the capacity of the human being to reproduce.

The Role of Poetry in the lives of the Pre-Islamic Arabs:

To understand why Muhammad's strongest argument or miracle was a book, the Holy Qur'an, it is necessary to understand the role language and linguistic composition played in the lives of the pre-Islamic Arabs. It is also important to understand the nature of the Arabic language itself during the pre-Islamic period. This understanding will help to show why the revelation of the Qur'an through Muhammad (saww) found attentive ears among his contemporaries, who not only were articulate users of the language but held those skilled in the arts of linguistic composition in high esteem.

Before the rise of Islam, Arabic was mainly a spoken language with an oral literature of elaborate poetry and, to a lesser extent, prose. Writing had not yet fully developed and memorization was the most common means of preserving

the literature. Both poetry and prose in the pre-Islamic era dealt with a rather limited range of topics which included in the case of poetry praise, eulogy (panegyric), defamation, and love, and in the case of prose superstition, legends, parables, and wisdom tales.

Pre-Islamic Arabs took great pride in their language and in articulate and accurate speech, the latter being one of the main requisites for social prominence. On this particular point, Professor Hitti writes:

> *"No people in the world manifest such enthusiastic admiration for literary expression and are moved by the word, spoken or written, as the Arabs. Hardly any language seems capable of exercising over the minds of its users such an irresistible influence as Arabic".*

Such was the role that the spoken word played in the life of pre-Islamic Arabs. With the emphasis placed on eloquent and articulate speech, the prominent position occupied by those who had the talent for linguistic composition, and the pride the early Arabs took in their language, it is little wonder that the Qur'an was revealed in the most eloquent, articulate, and elaborate style the Arabic language has known. The Qur'an has without doubt provided a level of linguistic excellence unparalleled in the history of the Arabic language.

Theologians explain this phenomenon as God's wisdom in addressing the articulate Arabs through the medium in which they were most adept and with which they felt most

comfortable. The effectiveness of the Qur'an was thus ensured by the fact that it represented a level of eloquence unattainable even by their most eloquent speakers.

Miracles should be relevant to the time

God offered the Qur'an as the Prophet's sign in the same way as He offered signs for all the other prophets. He sent the things most appropriate to the time in which they were sent. Thus Prophet Musa (as) had the power to divide the sea with his hand and rod, and to let the rock burst forth with water in the desert, and all his other signs in a time of magic. And Prophet Issa (as) had the power to bring the dead back to life, to make birds out of clay, to cure those who had been blind from birth and the leprous, and all his other signs in a time of medicine. And Prophet Muhammad (saww) had the book and all his other signs in a time of eloquence.

If the Prophet had performed some miracle other than the Quran, it would have no meaning for that people, given their mental structure. The path would have been open for all kinds of doubt and hesitation. But the Arabs of that age who were addressed by the Quran could never have any doubts about its extraordinary eloquence, for they were all aware of all the mysteries of rhetoric and had living among them masters of language and literary composition, hence their admitting that the Quran could not have been the production of Prophet Muhammad (saww).

2. The Challenge of the Quran:

The Unbelievers failed to produce the like of Quran

When the revelations of the Quran began, the Most Noble Messenger clearly proclaimed the Quran to be the word of God, and said it was impossible for any human being to duplicate it. If anyone disagreed, he ought to make an attempt to copy it, and should feel free to seek help from any source in doing so. None was able to take up this challenge and produce even a short surah similar to the Quran.

The Qur'an remains a book of inimitable quality, not only from a linguistic but also from an intellectual point of view. When Muhammad was challenged by his fellow countrymen to present a miracle, in keeping with the tradition of other prophets, he presented the Qur'an to them. The inimitability of the Qur'an is repeatedly emphasized in the Holy Book itself.

The Quran issued a challenge not only to the contemporaries of the Prophet but also to men in all ages. In order to demonstrate the incapacity and impotence of people to imitate it, it issued the following universal proclamation:

قُلْ لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَنْ يَّأْتُوا بِمِثْلِ هٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا۔

"Were all mankind to come together and wish to produce the like of the Quran, they would never

succeed, however much they aided each other".

(17:88)

It then modifies the challenge and reduces its scope by saying:

أَمْ يَقُولُونَ افْتَرَاهُ، قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَّادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ۔

"Do people imagine that this Quran is not from Us, and that you, O Prophet are falsely attributing to us? Tell them that if they are speaking truly they should produce ten surahs resembling the Quran, and that they are free to call on the aid of anyone but God in so doing."

(11:13)

Then, at the third stage, the scope of the challenge is reduced still further: the deniers are called on to produce only a single surah resembling the Quran:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ، وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ۔

"Oh people, if you doubt the heavenly origin of this Book which We have sent down to Our servant, the Prophet, produce one surah like it."

(2:23)

A yet stronger challenge occurs in another chapter:

أَمْ يَقُولُونَ افْتَرَاهُ، قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ۔

"Or do they say: 'He forged it'? Say: 'Bring then a sura like unto it and call [to your aid] anyone you can".

(10:38)

Since we know that some of the shorter surahs consist only of a few brief sentences, this final challenge constituted a definitive proof of the human being's inability to imitate the Quran. Can the person of today take up the challenge of the Quran and produce a Surah like it, thereby conquering the stronghold of Islam and invalidating the claim of its Prophet?

Let us not forget that this challenge was issued to a people whose leaders were threatened by the devastating attacks of the Quran - their lives, their property, their ancient customs, their ancestors, their whole social position. If it had been at all possible for the Arabs to respond to the challenge of the Quran, they would have taken it up immediately, with the unstinting aid of the masters of eloquence that were by no means rare in that age. Thus they would have invalidated the proofs of the Quran and won an everlasting victory.

Quran has proposed a very simple challenge to those who oppose it. Why do then the deniers of prophethood choose roundabout ways, avoiding this direct method of confronting and defeating Islam? Is not because the door is

firmly closed on meeting the challenge posed by the Quran?

It is not that they did not try to mute the challenge. Infact, they called into play all their resources in an effort to meet the challenge of the Quran, but all their efforts came to naught. They were unable to point even to a single error or defect in the Quran, and were obliged to admit that its words were situated on a higher plane than the thought and speech of the human being.

3. The Scientific Miracle of the Quran:

The Quran is definitely not a Science book, but since the Quran is intended to be an eternal miracle, revealed to make science and learning blossom among human beings, it is also a scientific miracle. It has expounded, in the most eloquent fashion, truths of a physical nature together with everything that touches. Although those who are not acquainted with the scientific truths cannot fully appreciate its miraculousness, they can perceive the miraculous nature of the meanings and truths it contains.

Holy Quran is everlasting Miracle

The limitation in time of the miracles performed by the earlier Prophets was an indication of the impermanence of their religions and the laws that they brought. By contrast, the miracle attesting to the prophethood for the Prophet of Islam cannot be temporally limited, because his message is universal and represents the culmination of all preceding religions; his

prophethood requires an eternal miracle, a brilliant and eloquent proof of its immortality embedded with the ongoing scientific discoveries.

A permanent message must display to mankind a permanent and everlasting miracle, one which advances with time, so that just as it offered convincing proof to people of the past, it may do the same to people of the future. A short-lived miracle that is imperceptible to later generations cannot be a source of reference or judgment for the future.

For this reason, the Quran is presented as a permanent and everlasting miracle, the final manifestation of God's revelation. The Quran itself says:

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلاً لاَ مُبَدِّلَ لِكَلِمٰتِهِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۔

"The true and well-formulated message of your Lord has now been completed, and none is able to change it. And He is All-Hearing and All-Knowing".

(6:116)

For Muslims, the miraculousness of the Quran is not only a matter of religious belief, but for scholars and researchers it is a matter of scientific belief. The Quran possesses a remarkable comprehensiveness and richness, with respect to its world view and scientific content, and its ability to guide not only the individual and society in spiritual aspect, but also in the realms of natural environment and mysteries of life. There are still many matters contained in the

Quran that call for investigation and await discovery by further research.

Holy Quran is in total agreement with modern scientific data

Throughout ages, mankind has undergone numerous changes, and passing through repeated stages of development and growth, it has attained a more comprehensive awareness of the mysteries of creation. Nonetheless, the Quran has at all times retained its proud and dignified presence on the stage of human history and scientific discoveries.

Dr. Maurice Bucaille, the French scientist, writes as follows:

"A crucial fact is that the Quran, while inviting us to cultivate science, itself contains many observations on natural phenomena and includes explanatory details which are seen to be in total agreement with modern scientific data......

"These scientific considerations, which are very specific to the Quran, greatly surprised me first. Up until then, I had not thought it possible for one to find so many statements in a text compiled more than thirteen centuries ago referring to extremely diverse subjects and all of them totally in keeping with modern scientific knowledge. ..... A thorough linguistic knowledge is not in itself sufficient to understand these verses from the Quran. What is needed along with this is a highly diversified knowledge of Science.

..... The hypothesis advanced by those who see Muhammad as the author of Quran is quite untenable. How could a man, from being illiterate, become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject?

"The ideas in this study are developed from a purely scientific point of view. They lead to the conclusion that it is inconceivable from a human being living in the seventh century A.D. to have made statements in the Quran on a great variety of subjects that do not belong to his period and for them to be in keeping with what was to be known only centuries later. For me, there can be no human explanation to the Quran".

Holy Quran encourages seeking of science and knowledge

No other revealed book praises and encourages science and knowledge as does the Qur'an and it is for this reason that the Qur'an names the age of the desert Arabs, together with their pagan cultures, before Islam as the "age of ignorance." In over a hundred verses reference is made to science and knowledge in a variety of ways; and many of these verses praise the value of scientific knowledge.

In Quran, God indicates the favour he has done man by bringing him out of his state of ignorance.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ۔

"He teaches man what he did not know."

(96:5)

Likewise, we read in Quran,

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ۔

"God will exalt those who believe among you and those who have knowledge to high ranks,"

(58:11)

and Allah (swt) also says,

هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَ الَّذِيْنَ لاَ يَعْلَمُوْنَ۔

"Are those who know equal to those who do not".

(39:9).

Besides the many verses in the Qur'an concerning knowledge, there are also countless traditions of the Prophet and the Imams on this subject which rank second only in importance to the Qur'an.

In verses too numerous to mention, the Qur'an invites one to reflect upon the signs of creation: the heavens, the shining stars and their astonishing celestial movements, and the cosmic order which rules over them all. Similarly, the Qur'an urges one to reflect upon the creation of the earth, the seas, the mountains, the desert, and the wonders contained below the surface of the earth, the difference

between night and day and the changing cycle of seasons. It urges mankind to meditate on the extra ordinary creation of the plants and the order and symmetry governing their growth, as well as the multiplicity of the animal kingdom.

The Qur'an invites one to witness the interdependence of beings and how all live in harmony with nature. It calls upon man also, to ponder on his own make-up, on the secrets of creation which are hidden within him, on his soul, on the depth of his perception, and on his relationship with the world of the spirit.

The Qur'an commands man to travel in the world in order to witness other cultures and to investigate the social orders, history and philosophies of past people. Thus it calls man to a study of the natural sciences, mathematics, philosophy, the arts and all sciences available to man, and to study them for the benefit of man and the well-being of society.

The Qur'an strongly recommends the study of these sciences on the condition that it leads to truth and reality, that it produces a correct view of the world based on an understanding of God.

Knowledge, which merely keeps a man occupied and prevents him from knowing the reality of his own existence, is equated with ignorance. Allah (swt) says in Quran :

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا، وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ۔

"They know only some appearance of the life of one world and are heedless of the Hereafter"

(30:7).

اَفَرَئَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰيهُ وَ اَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّ خَتَمَ
عَلٰى سَمْعِهٖ وَ قَلْبِهٖ وَ جَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً، فَمَنْ يَّهْدِيْهِ
مِنْ بَعْدِ اللّٰهِ، اَفَلاَ تَذَكَّرُوْنَ۔

"Have you seen him who makes his desire his god, and Allah sends him astray purposely and seals up his heart and sets a covering on his heart. Then who will lead him after Allah. Will you not then be mindful".

(45:23)

However, one important point which should be considered while discussing the Scientific miracles in Quran is that: Scientific interpretations are always unstable due to the instability of the hypotheses and the theories adopted by the theoreticians. Since no hypothesis is the last one, every new invention requires a new theory for its interpretation or explanation. Therefore, scientific theories are subject to change. Like the Einstein's theory of relativity that changed the Newton's physics, or the results of archaeological studies cannot be taken for granted to be the definite meaning.

Some brief examples of Scientific data in the Quran:

A) The Earth and Heavens were joined together:

All scientific circles in the world today agree that the planets were originally composed of a mass of Sodium gas and that first the heavens and the earth were joined together as a single entity and then they separated from each other. Centuries ago, the Quran referred to this scientific theory.

It says when describing the creation of the heavens:

ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَ هِىَ دُخَانٌ۔

"Then God turned to the creation of the heavens (the planets), when they were but a smoky substance."

(41:11)

اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَ الْاَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنٰهُمَا، وَ جَعَلْنَا مِنَ الْمَآءِ كُلَّ شَىْءٍ حَيٍّ، اَفَلاَ يُؤْمِنُوْنَ۔

"Do the unbelievers not see that the heavens and the earth were joined together before we separated them, and that We brought all living things into existence from water? Why do they still not believe in God?"

(21:30)

Thus the Quran unveils one of the great mysteries of nature: the planets were originally composed of smoky substance (mass of Sodium gas), and the separation of the planets from a huge object and then their separation from each other. Since at the time of revelation of the Quran, the general level of knowledge and science was extremely low, does this not constitute a proof of the heavenly nature of the Quran?

B) Expansion of Universe:

One of the most subtle discoveries in science concerns the expansion of universe, its tendency constantly to extend its boundaries. This was something completely unknown to

the human being until the last century. This mystery is, however, mentioned by the Quran in the following terms, which again bear witness to its remarkable profundity when discussing such matters:

وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْدٍ وَّاِنَّا لَمُوْسِعُوْنَ

"We created the heavens with Our strength and power, and constantly expand them".

(51:47)

C) Force of Gravity:

We know that before the time of Newton, that great scientific personality, no one was aware of the force of gravity. Newton proved that the falling of objects to earth, the rotation of the moon and the Venus, the motion of the planets, and other instances of attraction are all subject to the single law, the law of universal gravity.

The Quran describes the above mentioned gravitational force as 'invisible pillars':

اَللّٰهُ الَّذِىْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى......۔

"God it is Who raised up the heavenly bodies to invisible pillars ....."

(13:2)

In conveying this scientific truth, the Quran has used an expression that is comprehensible for the men of all ages. Are these 'unseen pillars', which prevent the planets from colliding

with each other or falling, anything other than the mysterious and invisible force of universal gravity, a law to which the Creator of the universe has subjected all of the heavenly bodies?

D) Production of Milk in animals:

The Quran describes the factors which give rise to milk in animals in a way that is entirely compatible with the data of modern science.

This is what God's book has to say:

وَ اِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً، نُسْقِيْكُمْ مِّمَّا فِىْ بُطُوْنِهٖ مِنْ
بَيْنِ فَرْثٍ وَّ دَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ۔

"There is in truth for you a lesson in your animals and flocks. We give you to drink a pure milk derived from that which is contained in their bodies, from the merging of what is held in their intestines with blood. The drinking of that is then made easy for those who drink it."

(16:66).

Dr. Bucaille writes in his book:

"From a scientific point of view, physiological notions must be called upon to grasp the meaning of this verse. The substances that ensure the general nutrition of the body come from chemical transformations which occur along the length of the digestive tract. These substances come from the contents of the intestine. On arrival in the

intestine at the appropriate stage of chemical transformation, they pass through its wall and towards the systemic circulation (of blood)...... This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of the Prophet Muhammad and has been understood only in recent times."

E) In Pairs:

It is only recently that researchers have come aware of insemination in plants and learned that every living being including plants comes into existence as the result of the merging of a male and female parts.

In verses that are totally free of ambiguity, the noble Quran, sets forth clearly the principle of gender in the gender world, together with the existence of male and female parts even in plants.

وَ مِنْ كُلِّ الثَّمَرٰتِ جَعَلَ زَوْجَيْنِ اثْنَيْنِ۔

"..and of all fruits He has made it in pairs of two (genders)".

(13:3)

F) Role of Wind:

The Quran also mentions the role and operation of an important factor in the bringing of things to fruition: the wind.

وَ اَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَسْقَيْنٰكُمُوْهُ، وَمَآ اَنْتُمْ لَهٗ بِخٰزِنِيْنَ

"We have sent the winds as a means of insemination and impregnation, and then sent down rain from the heavens. We give it to you to drink from it. It is not you who store it up."

(15:22)

In this verse, the Quran unveils another a great mystery of creation, the fundamental role played by the wind in the fertilization of plants.

G) Light in the Moon is merely a Reflection:

It is known that the sun is a star that generates intense heat and light by its internal combustion, and that the moon which does not give off light itself, merely reflects the light received from the sun.

The Quran testifies the above fact:

تَبٰرَكَ الَّذِىْ جَعَلَ فِى السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِيْهَا سِرٰجًا وَّ قَمَرًا مُّنِيْرًا۔

"Blessed is the One Who placed the constellations in heaven and placed in it a lamp (SIRAJ) and a moon, giving light (MUNIIRA)".

(25:61)

Here the moon is defined as a body that gives reflection of light (Muniira), while the sun is compared to a blazing lamp

or torch (Siraj).

H) High Altitude:

It is infact a highly common place reflection on the discomfort experienced at high altitude, which increases the higher one climbs, that is expressed in the Quran verse 125, sura 6:

فَـمَـنْ يُّـرِدِاللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلاَمِ وَمَنْ يُّرِدْ اَنْ
يُّـضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا كَاَنَّمَا يَصَّعَّدُ فِى السَّمَآءِ
كَذٰلَكَ يَجْعَلُ اللّٰهُ الرِّجْسَ عَلَى الَّذِيْنَ لاَيُؤْمِنُوْنَ۔

"Those whom God wills to guide, He opens their breast to Islam. While those whom He wills to let straying, He makes their breath closed and constricted, as if they had to climb up the skies. Thus does Allah lay uncleanliness on those who do not believe."

(6:126)

Who informed the Prophet that by climbing up in the skies, the pressure increases and breathing becomes difficult?

I) Honey Bees:

Concerning bees, the Quran says:

وَ اَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِىْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ
الشَّجَرِ وَ مِمَّا يَعْرِشُوْنَ۔ ثُمَّ كُلِىْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِىْ

سُبُـلَ رَبِّكِ ذُلُلاً، يَـخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ
فِيْهِ شِفَآءٌ لِّلنَّاسِ۔

"Your Lord inspired the (female) bee, choose your dwelling in the hills, in the trees and in what (man) build. Eat of all fruit and follow the ways of your Lord in humility. From within their bodies comes a liquid of different colours where is cure for men".

(16:68-69)

Quran refers that the worker-bees who are searching for food are females. The verbs used in Arabic refer to female bees. This is very amazing. For all along, until only recently, people imagined that the "soldier-bees" were males.

J) Development of the Embryo:

The Quranic description of certain stages in the development of the embryo corresponds exactly to what we today know about it. After 'the thing which clings', the Quran informs us that the embryo passes through the stage of 'chewed flesh', then tissue appears and is clad in flesh:

ثُـمَّ خَـلَـقْـنَـا الـنُّـطْـفَـةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْـمُـضْـغَـةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحمًا ق ثُمَّ اَنْشَاْنٰهُ خَلْقًا
اٰخَرَ ط فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ۔

"Then We fashioned the seed into a thing which clings (Alaqatan). We fashioned the thing which

clings into a chewed lump of flesh and We fashioned the chewed flesh into bones, and We clothed the bones with intact flesh. Then We caused it to grow into another creation, so blessed be Allah, the best of the creators.".

(23:14).

It was only during the nineteenth century that people had a slightly clearer view of this question.

All the afore mentioned and many other modern scientific concepts found abundantly in the Glorious Quran, that was revealed 14 centuries ago, with utmost accuracy and free from any error, prove beyond any iota of doubt the divine source of its revelation.

4. Accuracy of Historical Records in the Quran:

Many ancient historical anecdotes and geographical regions have been mentioned in the stories of the holy Qur'an such as : the river or sea through which the Bani Israel passed, the land of Ashab-e Hijr, Dhul Qarnayn Dam, Ashab-e Kahf's Cave, earthy paradise of Dhat al-`Imad etc., not forgetting the detailed stories of past Prophets.

The hypothesis advanced by those who see Muhammad as the author of Quran is untenable. How could a man from being an unlettered, become the most important author, in terms of Historical literature in the whole world, and pen down historical facts with pinpoint accuracy?

Holy Quran says:

تِلْكَ مِنْ اَنْبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ، مَا كُنْتَ تَعْلَمُهَآ اَنْتَ
وَ لاَ قَوْمُكَ مِنْ قَبْلِ هٰذَا، فَاصْبِرْ، اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ۔

"Such are some of the stories of the unseen, which We have revealed unto you, before this neither you nor your people knew them. So persevere patiently, for the end is for those who are righteous".

(11:49).

Research on historical records in the Holy Quran and finding their traces is very effective in understanding the Authenticity of the Qur'an. In addition, being involved in exploring the past would provide a good background to take lessons from the past on which the holy Qur'an in the following verses to persuade us to do so:

اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ
مِنْ قَبْلِهِمْ، كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً۔

"Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in powers..."

(30:9)

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيْرُوْا فِى الْاَرْضِ۔

"Indeed there have been examples before you; Therefore travel in the earth..."

(3:137)

To appreciate the accuracy of historical records

advanced in the Quran, few examples are cited here below, not mentioning the detailed information on past Prophets' history:

A) Ashabe Kahf:

While narrating about the duration of which 'As-habe Kahf' (the Sleepers of the Cave) stayed in the cave, the Quran says:

وَلَبِثُوا فِىْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا۔

"So they stayed in their cave three hundred years and ADD nine..."

(18:25).

The wording is quite significant. The verse does not say "three hundred and nine years" but uses the apparently cumbersome wording of "three hundred years and add nine". Why add nine? This is because their stay was 300 years if one used the solar calendar and 309 years by the lunar calendar. The lunar year is 11 days shorter. Now 11 days times 300 years divided by 365 years is 9 years.

B) City of Iram:

Another example of historical record can be found in chapter 89 of the Quran which mentions an ancient city called Iram:

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ۔ اِرَمَ ذَاتِ الْعِمَادِ۔

"Have you not seen how your Lord dealt with the Aad (people), of the (city of) Iram, with lofty pillars, the like of which were not produced in (all) the land?".

(89:6-7).

Apart from its being mentioned in the Quran, there were no historical record about this city - Iram. The name itself was obscure even during the time of the Prophet himself, which led to a number of speculations about its possible geographical location. Some commentators of the Quran went to the extent of suggesting that probably Iram was the name of a hero of the Aad.

The research findings of published by the official journal of the American National Geographic society in December 1978 have conclusively shown that Iram was a city. In 1975, Dr. Paulo Mathias of the University of Rome, director of the Italian Archeological Mission in Syria 'hit an archeological jackpot'. In the ruins of a palace apparently destroyed in the 23rd century B.C., he came upon the greatest third millennium archive ever unearthed. More than 15,000 'cunei form tablets' were discovered. Among the rich details revealed by these tablets is the fact that Ebla used to have trading links with Iram....

It is inconceivable how Muhammad could describe accurately in the Quran the physical features and the level of architecture of a people who lived in an ancient city which was destroyed 3000 years before he was born.

C) The body of Fir'aun:

The Quran has explicitly recorded about what has become of the body of Fir'aun.

فَـالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً، وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ۔

"This day We save therein your body so that you become a sign for those who come after you. But verily, many among mankind are heedless of our signs......"

(10:92).

In this verse, the God's intention of bringing the body of Pharaoh out of water rather than leaving it decaying or being eaten by the sea animals is to give a lesson to future generations.

What is amazing that when the Quran was transmitted to man by the Prophet, the bodies of all the Pharaohs were in their tombs in the Necropolis of Thebes, on the opposite side of the Nile from Luxor. At the time however, absolutely nothing was known of this fact, and it was not until the end of the nineteenth century that they were discovered there.

As the Quran states, the body of the Pharoah (Fir'aun) of the Exodus was in fact rescued: visitors may see him in the Royal Mummies Room of the Egyptian Museum, Cairo. How did the Prophet, who lived in Arabian desert came to know that the body of Fir'aun would be rescued for future generations to learn a lesson?

5. Predictions in the Quran:

The Holy Quran predicted and foretold several events with total confidence and categorical details. Can we ascribe this precise knowledge of the future to the knowledge of Muhammad as a person living in the dark ages of Arabia? It is totally unrealistic to attempt to analyse these predictions from a purely materialistic point of view. The only justified answer to the cause of the precise accuracy of the predictions is that it was revealed to Prophet Muhammad (saww) from the All-Knowledgeable Lord and the Master of the Universe, the past, present and future, Allah (swt).

Please ponder over the following splendid moments of the Quranic predictions:

A) The Descendants of the Prophet:

In Surah Kawthar, the Quran informs people that the descendants of Prophet will ultimately be numerous, this despite the fact that in his lifetime his enemies were hopeful that he would die without issue, since all the sons of the Prophet had died in infancy, and only one of his daughters survived.

اِنَّـآ اَعْـطَيْنٰكَ الْكَوْثَرَ۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ۔ اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ۔

"To you We have granted abundance. Therefore to Your Lord turn in prayers and sacrifice. For he who

hated you, will be cut-off".

(Sura no. 108)

Today, the descendants of the Prophet (Saadat and Ashraf) can be found everywhere, while the progeny of Abu Jahal and Abu Sufyan, the enemies of Prophet Muhammad (saww) have become extinct. Given this, was it possible for any other than God, that eternal reality and fixed pivot of truth, to predict that matters would unfold in a sense completely opposed to existing circumstances.

B) Defeat of Persian Empire:

In 615 AD, Khusru Parviz of Persia attacked Byzantium (Roman) empire and gained control of Syria, Palestine and North Africa. He ransacked Jerusalem, set fire to the Holy Sepulcher and destroyed numerous cities. The war ended in clear victory for fire-worshippers of Persia.

News of the defeat of Byzantine worshippers of God was received with satisfaction by the idolaters of Mecca. This was grievous to the Muslims and caused them much anxiety about the future course of the events. It was then that a revelation came foretelling the renewed triumph of the Byzantine over the Persians within few years.

These are the relevant verses of Surat Ruum in the Quran:

الٓمٓ۔ غُلِبَتِ الرُّوْمُ۔ فِیٓ اَدْنَی الْاَرْضِ وَ هُمْ مِّنْم بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ۔ فِیْ بِضْعِ سِنِيْنَ، لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَ مِنْم بَعْدُ،وَ

يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ۔ بِنَصْرِ اللّٰهِ، يَنْصُرُ مَنْ يَّشَآءُ، وَ هُوَ الْعَزِيْزُ الرَّحِيْمُ۔ وَعْدَ اللّٰهِ، لاَ يُخْلِفُ اللّٰهُ وَعْدَهٗ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لاَ يَعْلَمُوْنَ۔

"The Romans have been defeated in a land nearby. But in the future they will triumph over their enemies, within a period of few years. All affairs, both earlier and later, are in the hands of God. And on the day when the Romans triumph, the believers and the followers of Islam will rejoice. God assists to whomsoever He wills, and He is Powerful and Compassionate. This is the promise of God, a promise which can not be violated, but most of the people know not".

(30:1-6)

Within less than 10 years, this Prophecy of the Quran was fulfilled in the year 624 A.D. corresponding to year 2 A.H. How can we explain the confident and categorical prediction of the victory of a defeated people over a victorious people, in the absence of any factors pointing to the likelihood of such an event? A realistic approach to the state of society and the course of events would definitely have contradicted this prophesy. The Prophet of Islam foretold a definite military victory at a certain point in the future. How did he know it was going to occur?

C) Conquest of Khaybar and Mecca:

The Quran has also foretold the conquest of Mecca and the triumph of the Muslims over the polytheists as follows:

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ، لَتَدْ خُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ مُقَصِّرِيْنَ لاَ تَخَافُوْنَ، فَعَلِمَ مَالَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا۔

"That which God inspired in his prophet by means of a dream is true and veracious: Without any doubt you will enter the sacred mosque (in Mecca) in safety and security. You will shave your heads and shorten your hairs without any fear or anxiety. God knows what you do not know. And you will win a victory near at hand".

(48:27)

These predictions were made at a time when no military expert or adviser could have predicted the occurrence, given the difficult circumstances of the Muslims and the unfavorable situation in which they found themselves.

In the same verse (48:27), the Quran also mentions the future occurrence of another historical event, namely the triumph of the Muslim warriors at Khaybar, and their conquest of its formidable fortresses. Hard blows had been inflicted upon the Muslims from Khaybar, but in the end the

army of Islam triumphed over the Jews, and the predictions of the Quran was completely fulfilled. Can we ascribe this precise knowledge of the future to the knowledge and speculation of the Prophet?

D) The Final Outcome of Abulahab:

The Quran also predicts with clarity the final outcome of the life of a given individual, Abu Lahab, the obstinate enemy of Islam. It proclaims categorically that he will refuse the religion of monotheism until the very end of his life, and that for this reason his painful destiny will be to enter the fire of God's wrath.

These are the verses of the Quran:

تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّتَبَّ۔ مَآ اَغْنٰى عَنْهُ مَا لَهٗ وَمَا كَسَبَ۔ سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ۔

"May Abulahab perish, and may his two hands be cut off. The wealth he accumulated to destroy Islam has not availed him or saved him from destruction; he will soon fall into the flaming fire of Hell".

(111:1-3).

All historians agree that Abu Lahab closed his eyes on this world as an unbeliever, and that he persisted in his obstinate hostility to the prophet of Islam until the final moments of his life. The verses revealed concerning the events mentioned above constitute a further proof that the sacred book of Islam is from God.

E) The Return of Prophet to Mecca:

Likewise, the prediction that the Prophet would return to Mecca, his home, made at a time when he abandoned it for Medina because of the pressures of the polytheists, is also an indication of a higher consciousness:

اِنَّ الَّذِىْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰى مَعَادٍ، قُلْ رَّبِّىْٓ
اَعْلَمُ مَنْ جَآءَ بِالْهُدٰى وَ مَنْ هُوَ فِى ضَلٰلٍ مُّبِيْنٍ۔

"God Who made incumbent on you the recitation of the Quran will return you to your birthplace. Say: My Lord knows best him who has brought the guidance and him who is in manifest error."

(28:85).

All the afore-mentioned predictions of future events are inexplicable unless they be ascribed to the source of revelation, to the infinite knowledge of Allah (swt).

6- Lack of Contradiction in the Quran:

The Noble Quran contains profound and exact statements on a wide variety of subjects. It establishes and legislates principles and regulations for the practical and ethical duties of the human being and for the ordering and administration of society. It gives accurate account of future predictions, anecdotes of past communities and Prophets, as well as Scientific truths unknown at the time of revelation. However, slightest variation or contradiction whatsoever is

not to be seen in this great mass of material.

Every scientist and researcher is liable to change from time to time, his attitude to scientific topics under investigation and the opinions he bases on them. Relying on the knowledge and conclusions he has accumulated, he may express a certain opinion on a given topic at one time and later repudiate that opinion in the light of continuing and more extensive research and the solution of certain problems. However, as regards to Quran, although it was revealed over a period of twenty three years, it is completely uniform and lacking in contradiction. The uniformity, unity and the consistency of the ideas in the Quran signify its coming from the Unique One, Allah (swt).

Quran says:

اَفَلاَ يَتَدَبَّرُوْنَ الْقُرْاٰنَ، وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ
اخْتِلاَفًا كَثِيْرًا۔

"Do they not reflect on the Quran? If this book were from other than GOD, they would certainly find much variation and contradiction in it".

(4:82)

Since everything in the world is in a state of growth and self-perfection, then the Qur'an would of necessity lack harmony since it was revealed over a period of twenty-three years; it would lack harmony that is if we were to suppose that it was the work of a man rather than of a prophet. Thus, lack of contradiction in the Quran proves a Divine hand in the its authorship.

7. Prophet Muhammad (saw) was Unlettered:

It is impossible for this Quran to have been produced by a single individual or to have been borrowed by him from other sources, particularly an individual who was unlettered, had not even studied, and had grown up in the degenerate environment of the Arabian peninsula at that time, an environment which was totally alien to science and philosophy.

All historians are unanimous that the Prophet was an unlettered man who had never known books or teachers and never learned how to write. The Quran itself addressed him as follows:

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ لاَ تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ۔

"Before this, you did not read any book, nor did you write anything with your hands. For then those who utter falsehood may might have doubted".

(29:48).

Before the revelation of the Holy Quran, the Holy Prophet could neither write with his own hand nor could he read anything written by the others, and this is a fact vouched by one and all of the age of the Holy Prophet. No opponent in the life time of the Prophet ever raised his voiced to challenge this verse, since for the forty years they stayed with

him, they knew he was unlettered. How could have then the prophet authored such an unmatchable book by himself. With this fact in view, it would be sheer absurdity to say that what he delivered as the Quran was not the revelation from God, but a reproduction of what he read in the other scriptures and what he wrote, i.e. composed of and memorised.

One may wonder why God, the Almighty commissioned one who was deprived of the capacity of reading or writing as His Apostle? Was not the Prophet supposed to be the most knowledgeable one who was required to teach the people the Book and the wisdom? The answer is that inability to write and read does not mean ignorance, as the Holy Prophet was gifted divine knowledge through miracle, and according to some researchers, the Prophet knew how to read and write not through learning from a teacher but through divine inspiration and miracle.

Infact, the immediate next verse of the Holy Quran asserts that the Prophet was granted knowledge:

بَلْ هُوَ اٰيٰتٌ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ، وَ مَا يَجْحَدُ بِاٰيٰتِنَآ اِلاَّ الظّٰلِمُوْنَ۔

"Nay! It (Quran) is the clear signs in the breast of those who have been granted the knowledge and none contradict our signs except the unjust."

(29:49).

The Prophet (saww) confirmed this by saying:

"I am the city of Knowledge and Ali is its door".

Whatever the case, the obvious fact remains the same: the one who had never learnt from any human teacher how to read or write, to present this incontestable and universally recognised truth - the Quran - which never before was revealed even to the great apostles in the past, could not have possibly been without its source being from above. Unfortunately, there were some who accused the Prophet that he learnt the contents of Quran from the others. But this is refuted by the Quran eloquently:

قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا
وَ هُدًى وَّ بُشْرٰى لِلْمُسْلِمِيْنَ۔ وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا
يُعَلِّمُهٗ بَشَرٌ، لِسَانُ الَّذِىْ يُلْحِدُوْنَ اِلَيْهِ اَعْجَمِىٌّ وَّ هٰذَا لِسَانٌ
عَرَبِىٌّ مُّبِيْنٌ۔

"Say (O Muhammad)! The Holy Spirit (Jibriil) has brought it (Quran) down from your Lord with the truth, that it may establish those who believe, and as a guidance and glad tidings unto those who submit (themselves to God). And indeed We know what they say: 'It is only a man that teaches him'. The tongue of him whom they falsely hint at, is outlandish (foreign language, not eloquent, slang), while this language is Arabic (pure and) plain".

(16:102-103).

However, it is remarkable that such a man who had never studied from any mortal being, was given the most eloquent book: The Glorious Quran, and became the standard-bearer of a movement calling for science and free thought. It is said that the mystic object in keeping the Prophet unaware of the art of reading and writing was to help the people to recognise the Quran as a Word of God.

8. No Resemblance Between the Words of Quran and Hadith:

After Quran, the second source of doctrine and legislation in Islam is the Ahadith (utterances) of the Holy Prophet (saww) himself. A very large number of collections of the Prophet's words thus appear under the title of Ahadith, and thousands of Ahadith and traditions attributed to the Holy Prophet are recorded in the Ahadith books.

The amazing remarkable point here is the fact that all these utterances of the Prophet (Ahadith) which were also in pure Arabic language like that of Quran, and the Prophet whose tongue would recite the Arabic Quran, bore no resemblance whatsoever to the Quran. What must be heavily stressed overhere is the disparity between these two groups of texts - Quran and Ahadith - from a literary and stylistic point of view. It would be unthinkable to compare the style of Quran with that of the Ahadith. This itself is a convincing proof that the Quran originated from a source other than the mind of the Prophet.

9. Non-Muslims Admit:

Even the non-Muslim scholars admit to the authenticity of the Quran. For example, Laura Vaccia Vaglieri, professor at the University of Naples, has the following to say:

"The heavenly book of Islam is miraculous and inimitable. Its style is totally unprecedented in Arabic literature, and its peculiar impact on the spirit of the human being derives from its special and superior characteristics. How is it possible that such a book should be the work of Muhammad, an Arab who had never studied? We find in this book a treasury of knowledge beyond the capacity of the greatest philosophers and statesman, and for this reason it is also impossible to regard the Quran as the work of an educated person".

Smith writes in his book: Muhammad and Islam:

"I boldly assert that one day the loftiest of human philosophers and the most veracious principles of Christianity will confess and bear witness that the Quran is the Word of God. An unlettered and unlearned Prophet was chosen by God to bring the Quran to Mankind, a book that has in the course of history produced thousands of other books and treatises, brought libraries into being and filled them with books, and placed before mankind laws and philosophies and educational, intellectual and ideological systems.

"He arose in an environment where there was no trace of learning and civilization. In the whole of Madina, there

were only eleven people who knew how to read and write, and in all the branches of Quraysh, in Mecca and its environs, not more than seventeen people were literate.

"The teachings of the Quran, which mentions knowledge and the pen in its opening verses, brought about a tremendous transformation. Islam proclaimed study to be a religious duty, and made the black ink of scribe and the scholar to be superior to the red blood of the martyr.

"Thanks to the teachings of the Quran and its emphasis on the cultivation of knowledge, countless scholars made their appearance and wrote innumerable books. Different scientific disciplines were derived from the Quran and spread across the world by Muslim thinkers. The world was illuminated with the lights of the Quran and the culture of Islam."

Numerous other non-Muslim Scholars have attested to the fact that Quran is the word of God. However, we shall not mention them for the sake of brevity.

CONCLUSION:

The Holy Quran is not the product of the Holy Prophet's speculation and thinking. Rather every word of the book is the word of God, which was communicated to the Prophet through the process of revelation. Communicated to the Holy Prophet not as mere inspiration but as recitation and clear guidance in plain Arabic Language. Descended upon the heart of 'heart' of the Prophet not metaphorically but

literally - namely in the form of language known by the people who subsequently transcribed it under the guidance of the Prophet himself.

Being the revealed word of Allah, Quran imparts knowledge which is immune from all possibilities of doubt and every form of discrepancy. It is the substantiation of Truth and guidance that leads humanity from darkness towards the light. It is an embodiment of mercy and glad tidings from God to those who follow it faithfully, and a criterion which distinguishes clearly the right from the wrong. It emphasises that all unbiased persons dedicated to knowledge are bound to uphold its truth at the time of its revelation and to attest it in later age as the horizons of human knowledge expand further and further.

However, biased persons tried to doubt the authenticity of the Quran being the word of God and attested it to various misgivings. But they failed to prove their false claims, and the Quran stood high in all ages as the bearer of Divine Light unaffected by the whims of the mischief-mongers. A truth-seeker always bowed down his head infront of the afore-mentioned evidences which unequivocally prove the authenticity of the Quran as the word of God, the Almighty.

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